

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som t a ham,
bliver ikke d en som
ikke tror, er dømt,
fordi han ik troet
paa Guds er Søns
Navn.

16de aargang.

Winnipeg, Manitoba, Andet Nr. i Oktober, 1940

Nr. 20

En Tur Til Kanada

Nogle utdrag fra en interessant reiseskildring skrevet av redaktøren for "Northwood-Emissæren," pastor S. H. Njaa, som nylig gjorde et besøk til de trakter i Kanada hvor han for 37 aar siden optok indremisjonens arbeide blandt norske nybyggere.

Hanley, Saskatchewan, var et hovedkvarter for de norske nysettlere for 37 aar siden. Norske folk begyndte forretning i denne by med en gang.

Søndag den 11te oktober, 1903, holdt jeg min første gudstjeneste i Hanley. Pastor H. C. Holm, som den gang var indremissionssuperintendent, hadde allerede tidligere paa høsten været der paa et kort besøk og lovet, at han om en kort tid skulde ansette en prest i Hanley, og nu var jeg der paa gjennomreise for at undersøke arbeidsmarken blandt nybyggerne i et par hundre miles omkrets.

Den vilde prærie vest fra Hanley blev om nogle faa aar omtrent som en bølgende aker med veldige avlinger. Det var alles mening at dette var Canadas kornkammer. Priserne gik op og folk kjøpte alt det land de paa noen maate povet at sette sig ind for. Nogle faa gode avlinger vilde betale for alt. Vakre huse prydet farmene og et mer lovende strøk end Hanley-prærien kunde man neppe se.

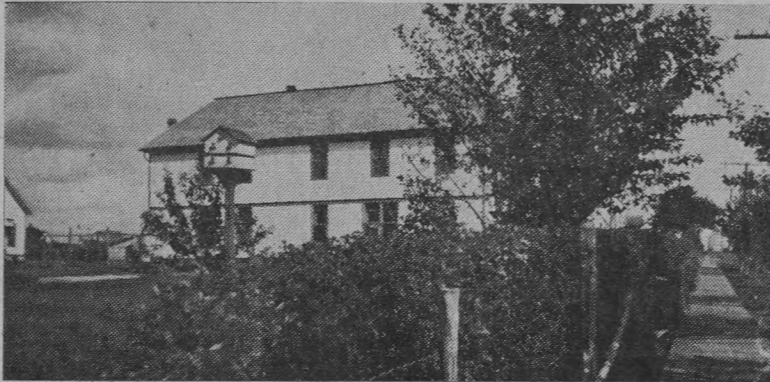
Saa kom tørken og de vanskelige tider efter verdenskrigen, og vi har den samme historie ut over disse vidder, som vi har paa saa mange andre steder i Vesterheimen. Det var os en glede at se Hanleyprærien igjen i sin gamle dragt. Avlingen stod pent iaar og farmerne har igjen faat tro paa at det vakre landskap skal blomstre som en have.

Det gik med strykende fart utover denne prærie, 50 mil i timen. Jeg husker at jeg en gang sat paa toppen av et flyttelas og kjørte hele dagen før jeg kom frem til det sted, hvor jeg skulde holde en gudstjeneste for 37 aar siden. Det var for kostbart at leie skyds og saa maatte jeg passe leilighet. Det gik det og — sakte men sikkert.

Det var langt mellom settlerne den tid og vi kunde ikke samle mange til vore møter, og desuten hadde vi den vanskelighet at flere av dem hadde tilhørt forskjellige lutherske samfund, og de vilde vente og se om ikke det samfund de hadde tilhørt vilde sende en prest ut for at betjene dem.

Den som skal skrive vor kirkes historie i Saskatchewan vil finde adskilligt at skrive om fra streknningen Hanley til Outlook. Det var i et skolehus der ute at Outlook College korporation blev dannet. Der var adskillig kamp om stedet for denne skole. Der var flere gode tilbud. Det bedste var vistnok fra Saskatoon. Det var den gang alles mening, at det var uheldig at ha en kirkeskole saa nær til statsuniversitetet, og saa blev Outlook valgt. Outlook hadde gjort et meget godt tilbud, 40 acres land like ved Saskatchewan elven og desforuten en betydelig pengesum. De norske menigheter rundt Outlook var den gang de sterkeste i pengeveien og lovet store summer. Alt dette bidrog til at Outlook blev valgt. Jeg var selv med paa komiteen der tok denne bestemmelse, og jeg vet at alle der var med hadde overveiet saken meget grundig. Skolen blev bygget og alt gik vel til tørkearene og forfaldstiden kom. Menighetene maktet ikke at yte den hjelp til skolen som de hadde lovet. Outlook by kunde heller ikke indfri alt de hadde lovet. Studentantallet gik ned og tilslut blev skolen lukket.

Som stillingen nu staar da vilde det ha været bedre om vi hadde hat skolen i Saskatoon, ti det er et langt bedre centrum. Imidlertid er ikke Outlook skolen ute av historien. Vor kirke har nu begyndt en bibelskole der, og det er muligt at denne skole



"Hovedbygningen"

Fra Bethania Gamlehjem

Ja her er billederne som vi lovde at bringe vore lesere. De aller fleste kjender jo vort gamlehjem bare av omtale, og da kan man selvfølgelig gjøre sig bare en meget taaket forestilling om hvordan det ser ut.

Nu koster det nok en masse penger at faa billeder i avisen. Disse vi her fremviser, smaa som de er, koster lit over tre dollar stykket. Men vi har den store tiltro til vore lesere at hvis vi hjelper dem til at bli bedre kjendt med hjemmet, saa vil baade interessen og offerviljen mangedobles.

Her er først et glimt av hovedbygningen, delvis skjult av løvbusker. Den indtar en noksaa betydelig plass paa Bawlf-byens landskap, hvad størrelse angaar. Mange indvendige forbedringer er ogsaa blit foretat i det senere. Vi kan saaledes nevne en

betydelig bedre centralopvarmning. Dette var selvsagt et kostbart foretagende, men har mange og store fordele: først og fremst avskaffelsen av stor ildsfare og meget arbeide forbundet med at holde varme i mange enkelte ovner. Gamle folk liker at ha det godt og varmt, men enkelte ialfald er slet ikke skikket til at ta vare paa fyringen selv. Det kunde snart bli lit formeget av det gode.

Til trods for adskillige forbedringer, vil vi dog understreke ønskeværdigheten av at nye og mere moderne bekvemmeligheter blir opført for vore gamle. Hovedbygningen vi har er muligens i saapas bra stand som en gammel trebygning kan ventes at vere med — den er ikke bra nok. Det bør vi aldrig glemme, og folgelig aldrig slaa os tilro for maalet er naad: en ny, moderne, og brandsikker bygning for vore gamle!

Efter at ha diskutert et mere eller



"Eftermiddagskaffe"

mindre aktuelt emne, vanker der som regel paa god norsk vis en kop kaffe. Det gjør det ogsaa ved gamlehjemmet, som ovenstaaende bilde klart nok gir tilkjende. Ser det ikke kose- ligt ut? Blomster paa bordet er heller ikke uteglemt!

Vi er ikke istand til at gi navnene paa de av hjemmets indvaanere som her omringer Søster Marie. Det er heller ikke det vesentligste. Hver kjender sine. Det vi vil slaa fast er at de alle er vore, uanset navn, alder,

eller andre særmerker. Hver enkelt en som paa regulær maate blir optat i hjemmets familie betror sig til din og min forsorg for resten av sine levedage. Dette ansvar kan vi hverken som kirke eller som menighetsmedlemmer skyve ifra os. Gamlehjemssaken er os en æressak og tillike en samvittighetssak som faa i vort kirkelige arbeide. Maa Herren selv hjelpe os til at skille os av med den paa en sig velbehagelig maate!

—C. S. Lystig.

kan bli til større velsignelse for den opvoksende slekt i Saskatchewan end om man hadde fortsat som først bestemt. Imidlertid ligger saken i Guds haand og han vil finde vei og midler saa denne skole skal faa fortsette at arbeide i hans tjeneste.

Der var særlig to mænd ute paa denne prærie der lagde al sin kraft ind for at holde denne skole gaaende, og det var P. Henriks og Oscar Berg. Jeg var i Hanley da Henriks kom med sit flyttegods og drog ut over prærien i 1904. Jeg møtte ham først inde paa en restaurant, og næste dag da jeg kom tilbake til byen efter at ha været ute og hat en gudstjeneste møtte jeg ham vest fra Hanley. Han hadde flere flyttelas, og efter disse kom en hel flok kreaturer. Han selv holdt paa at jage paa en kalv, der ikke vilde holde skridt med de øvrige. Den sidste i følget var Mrs. Henriks, der kjørte en hest forspendt en gammel buggy. De skulde like ut til Saskatchewan River henimot en 30 mil. Jeg besøkte dem siden mange gange, og det blev et hovedkvarter for tilreisende, ti Henriks var meget

gjestfrie folk og tok megen interesse i norskdommens bevarelse iblandt os. De fik sig et vakkert hjem omringet av den deiligste skog like ind til den prektige Saskatchewan flod. Her bodde han til sin død for nogle aar siden. Hans minde vil leve lenge paa Hanleyprærien.

Den anden, Oscar Berg, var ved siden av farmer ogsaa skolelærer. Han var utdannet som lærer fra Norge og fortsatte herover at være religionslærer. Jeg møtte ham første gang i 1909 nær Melville, Saskatchewan. Vi skulde ha kretsmøte der i en menighet betjent av pastor Urnes. Vi var den gang blit flere prester, saa vi kunde danne en krets, og denne krets omsluttet alle organiserte menigheter i Saskatchewan. Saavidt jeg kan huske var de følgende prester tilstede ved dette kretsmøte: H. Urnes, John Mason, Omar Brenna, R. Syrdal, H. O. Grønli og S. West. Vi hadde mange besværigheter paa reisen, ti da vi kom frem til nærmeste by og spurte efter det sted hvor vi skulde ha møte fandt vi ut at der var enda 30 mil igjen, og vi

Under Guds velsignelse.

Herren velsigne dig og bevare dig! 4 Mos. 6, 24.

Jeg ønsker dig til lykke, du som i din nød taler med Herren om alt det som din samvittighet i dagens løp gjør dig urolig for. Du hører da allerede til det folk som staar under Herrens velsignende hender.

Jeg vet nok at du i den første tid ikke altid har det saa let: Smaa lysglimt nu og da ind i din sjels mørke. Et bibelord blir dig til hjelp en stund. En sang eller en salme stiller plutselig al din sjels smerte.

Men det varer i regelen ikke lenge.

Og efterpaa blir det ofte endnu mer floket og haapløst for dig. Du tviler og frykter. Kanske tviler du ogsaa paa Gud og hans ord, men mest paa dig selv og dine egne oplevelser: er de fra Gud disse oplevelser, eller er de bare indbildninger?

Alt dette hører med til din frelse.

Dette forstaar du ikke nu, og spør derfor uavladelig, hvorfor Herren gjør saa med dig. Og jeg kan ikke forklare alt for dig. Men jeg vil si dig, at det er saa Herren gjør med os alle, naar han frelser os.

Og hør nu evangeliet: velsignelsen fra de gjennemborede hender drypper daglig ned over dig. Din tvil og din frykt og dit suk og din graat kan ikke forhindre det. Du staar allerede midt i den himmelske velsignelse uten at forstaa det.

Ogsaa det har du til felles med alle Guds barn.

Til enhver tid i vort liv, helt ind i dødens stund, mottar vi av Jesu haand en rekke velsignelser som vi ikke forstaar, som vi ikke oppfatter som velsignelse. Men de kommer allikevel til os, ikke fordi vi forstaar dem, enda mindre fordi vi ber om dem, men ene og alene fordi de er en frukt av Jesu død, og derfor sendt av Gud uten at vi har bedt om dem.

La mig faa understreke dette lidt tydeligere. Du blir ikke frelst for din omvendelses skyld, heller ikke for din angers skyld, heller ikke for din tros skyld. Du blir frelst for Kristi skyld, fordi han med sine gjennemborede hender legger sin døds frukt paa dig.

Du som har bekjendt din synd og vet at du ikke har skjult noe for ham, set dig nu stille ned og tak ham for at du dag og nat staar i en strøm av velsignelse, som flyter stille men stadig fra de gjennemborede hender ut over alle fattige syndere som ikke ved uredlighet og svik i aanden stenger sig selv ute fra denne velsignelses fylde.

—O. Hallesby.

maatte leie hesteskyds for den sidste del av turen. Oscar Berg var den ledende mand i denne menighet. Han var organist og klokke samt skolelærer.

Vi hadde et godt møte blandt disse nybyggere. Oscar Berg blev indbudt til at holde skole i menigheten nær Outlook og saaledes kom han senere til at flytte did og blev farmer paa prærien. Han nedla et meget stort arbeide for Outlook skolen og skrev mange og lange artikler i bladene for at vekke interesse for at skolen skulde fortsette.

Nu hviler han paa Saskatchewan River menighets gravgaard ikke langt fra Outlook. Der er sat igang innsamling av et mindefond for Henriks og Berg til indtekt for Outlook College.

Mange gode minder dukket frem da vi tok os en snartur vestover denne prærie. Det vilde bli en lang historie om vi skulde nevne alle pionererne ved navn. Flere av dem hviler i gravens skjød og andre har flyttet ut. De som er tilbake har en noksaa lys fremtid for sig, ti avlingerne har været bedre de sidste aar og folk har lært mer at ordne sig efter omstendighetene.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. C. S. Lystig, Editor,
10923—94th Street, Edmonton, Alta.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to

Mr. Josef B. Haave,
Phone 98 704

Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

A Splendid Undertaking!

Every possible encouragement ought to be given the brand new project of the Lutheran Bible Institute at Outlook, Saskatchewan: to act as agents for the Augsburg Publishing House in western Canada. The advantages to our Canadian church people are sufficiently obvious to need no further enumeration.

But as pointed out in the article printed elsewhere in this issue, it will of course be necessary to begin on a small scale. An up-to-date book store is not built up over night. That this particular venture, however, may become a great success is not open to question. It is undoubtedly a step in the right direction. Boost it whenever you can!

“Da vi altså kjenner frykten for Herren, søker vi å vinne mennesker” (II Kor. 5, 11).

Kjenner vi ikke frykten for Herren, blir vi i vårt kirkelige arbeide som Noahs tommermenn. De var vel med i byggingen av arken, men gikk ikke selv inn i den. De arbeidet ikke i tro på arkens nødvendighet, bare for betaling. Trist er det å tenke på at blandt vårt strevsomme kirkefolk er det dem som ligner disse tommermenn.

Forgjeves han talte, de aktet ei på hans bøtter, advarsler og rop. De så ham med sine i arken å gå, da var det for dem ei mer håp.

Da åpnet sig slusene, syndfloden kom, og himlen blev mørk som ved natt; da var det for silde å undfly Guds dom, de omkom i bølgene bratt.

La oss ta formaningen i dene sangs omkved til hjerte:

Å kom da, å kom!

I arken er frelse å få.

Tro ordet og vit at det ennu er rum for hver som i arken vil gå!

O. M. Bakke.

—“Lutheraneren”

For den som ikke vil la Kristus bli sin Frelser, blir ikke lovens, men evangeliets ord de tyngste paa dommens dag.

—J. C. Heuch.

HYRDEN ORDER BLANK

(Clip out and mail to Mr. Josef B. Haave, Luther Seminary, Saskatoon, Sask.)

Date

Dear Mr. Haave:-

Enclosed please find \$..... in payment of my own (new, old) subscription for years.

(Name)

(Address)

The above stated amount also covers a gift subscription for years to:

M
(Name)

(Address)

P. S.—We shall be pleased to send, at no extra cost to you, a neat greeting card to the beneficiary of your gift subscription, stating who is responsible for the present. If you wish us to do so, check here

Krig i Norge

Aa! Hvem kunde tro det?

Krig gjester hjemmet!

Skrekslagne folk vaakner op av slummer,

Huset dirrer av militer-trummer ...

Vore frænder i kamp paa liv og død,

For norskdom, Gud, fri dem fra nød!

“Han er ataat—” Javist,

Tyranniet, vi vet, skal stupe tilsist,

Og fred, frihet og lykke gjenreises.

Vi maa ogsaa takke Ham som laget det saa

At nogen av os kom her til at bo,

Hvor solen en høstdag varmer og skinner

Lik midsummer mellem Norges fjell-

tinder.

Lil' Robin ogsaa sit rede bygger

Ved takrenden hvor slyngplanten trygger.

Dog, Han som gir liv, vil engang liv

kræve,

Kunde vi blot fra det jordiske hæve.

Calgary.

—M. D.

OUR TRUST IS IN GOD

Our trust is in God because He is almighty. At a time when big battalions figure so largely in the world it is good to remember that the power of God is infinitely greater. When it seems as though guns, tanks and aeroplanes were all-important, it is heartening to reflect that spiritual, not material, forces have the last word. The general verdict of history is that brute force, even if it triumph for a time, breaks down in the end. The spirit of man may be overwhelmed by some catastrophe for the moment, but it can never be altogether quenched. Crucifixion is followed by resurrection.

The explanation of man's undying spirit is that God is the source of all life. From Him comes all spiritual power, and that power is infinite. When we are sickened at the sight of victorious aggression based on sheer force, we do well to turn our eyes to God Who is almighty, and in the contemplation of that Divine power we shall renew our faith. Our trust is in God; all power is in His Hands; if we be obedient to Him, He will use us to express that will; and, so believing, we face the future without fear.

—(From “The Bible in the World”)

A Good Church Member

A good church member supports his church with his presence, his purse, his prayers and his persistency.

A good church member will be faithful in his attendance upon the church's services. He won't stay at home if it looks like rain.

It costs money to run churches. Some members don't seem to realize this. They accept all the privileges and blessings of the church, but never contribute a cent toward its support.

A good church member never lets a day go by that he doesn't ask God's blessing on the work of the church to which he belongs. And he prays for the pastor of the church. Spurgeon once said: “As for me, I beg a special interest in your prayers, that I may be sustained in the tremendous work to which I am called.” “Pray for us,” said Paul to the Thessalonians. Prayer will bring power.

A good church member supports the church with persistency. I mean he is a worker in the church. Every church needs workers. The working force of practically every church is pitifully small. “Why stand ye here all the day idle?” That's the Master's question to some church members today. Why idle? Workers are needed in the Sunday-school, in the aid society, in the missionary society, in the Bible classes, in the Endeavor society. Strangers need to be seen and invited to the church. Souls need to be saved. A good church member works in the Master's vineyard.

—Selected.

Ordet om at Herren lot alle mine misgjerninger ramme Jesus, gjør mig frimodig naar jeg er motløs, og sterk naar jeg er svak. Og naar jeg tenker paa døden, dommen og evigheten, er dette ord min tros ankergrunn.

—Luther.

Effective Ways and Means of Monthly or Quarterly Budget Contributions

Paper presented at the Synodical Allocation Meeting

(Published by Request)

MARS A. DALE

As I look at this matter of effective budget contributions, whether they be monthly or quarterly, there seems to come to me three things that are of vital importance. 1) That the congregations have a true sense of stewardship. 2) That each congregation has a systematized financial set-up, and 3) that a vital benevolent program be found in every congregation.

You remember that a few weeks ago we preached on a stewardship text from Luke 16. There is one verse in that text to which I wish to call your attention. It reads, “And if ye have not been faithful in that which is another's, who will give you that which is your own.” You perhaps recall in this text that Jesus said that faithfulness in little things means faithfulness in the things which are larger, meaning by little things those things which have to do with earthly possessions. Those little things become even smaller when we realize, through the verse read, that they are not even our own but that they are another's, and of course we know that the one to whom they belong is God.

If our material gifts belong to another, to God, where do we come in? We are only distributors of that which is entrusted to us. We note for instance, in our synod, that the Board of Trustees works out a budget that is presented to the Biennial Convention of our Church. In setting up this budget, the Board distributes it according to the various funds, or departments, working out collectively which of the departments are in greatest need for one biennium and which ones need the most in another biennium. As stewards of God we do individually what the Board of Trustees does collectively. Our budget may be \$2,000.00 instead of \$1,000,000.00. Our funds are the Lord's portion, — and His portion always first — and then clothing, food, home operating, transportation and the like. There is only one difference between the Board of Trustees and us. It is responsible to the synod and if it does not use the money rightly the Board is jumped on, and rightly so. But with us, we have a good, patient, loving God and Father who because of His long-suffering is continually taken advantage of. He doesn't say much. We can perhaps steel our conscience to think we are doing right. But the day of reckoning is coming there too. Perhaps it would be better if it came every two years instead of once in a life time. Then there would be more chance to right things.

At any rate, I think you know what the sense of stewardship is that I am driving at. And this sense must be cultivated, yes before cultivated, planted in each of our congregations, and it must by all means begin with those of us who are spiritual leaders of flocks entrusted to us by Christ. I spoke with a pastor on this matter once and he told me that he thought that God asked no more of him—that he had given his life for the Lord's work and that the money spent for education was money spent for God and that now he would have to care for himself. We cannot get by that lightly. We must be leaders of our flocks, by example, in this as well as in living Christ in the other phases of our lives. We pray God for a ministry that will really see this great principle.

Not only must the pastor have a real sense of stewardship. He must preach it. It is no compliment to a pastor to say that he never has to preach about money. If he doesn't he is not preaching the whole counsel of God, for I firmly believe that in order to draw closer to Christ many of our people need to see their true relationship to money and what it has to do with their relationship to God. Many times it stands between themselves and Christ. If it does not keep them from accepting Christ, it often stands in the way of a full surrender.

Many of us perhaps may say, “Bring the people to Christ, and He will open their pocket-books.” This may often be true, but not always. It may be that God wants us pastors, and I believe he does, to help our people to see how they can open their pocket-books as well as how they can open their hearts to Christ. I am sure if we preach a true and healthy relationship of ourselves to God, in this matter of money, we will help people to open their purses much sooner than they would other-

Bible Institute to Have Book Store

Arrangements have been made by the Lutheran Bible Institute at Outlook, Saskatchewan to act as agents for Augsburg Publishing House in western Canada. The obvious advantage of having such an agency is that it eliminates the necessity of each purchaser clearing his order at the custom's house. There will be the additional advantage that ordinarily the agency will be able to save the purchaser money on his order. A good share of the various taxes now levied on imported books will be absorbed by the the store out of the discount allowed it by Augsburg.

In the near future more detailed information will be sent to all pastors, as well as others who express an interest in the venture. At present the stock of books is limited, as under existing conditions the publishing house will not send books on consignment.

Until such time as a complete stock of books and Sunday School supplies can be carried, it will be necessary for the Bible Institute Book Store to re-order many of the items ordered from it. Since this takes time, the management requests that those who order allow plenty of time to have their orders filled. Ordinarily individual orders will be clubbed and sent to Augsburg the first of each month.

However, it is planned to send in a Christmas order the middle of November. It is not too early to begin planning your Christmas orders now. Send them to the Bible Institute Book Store, Outlook, Saskatchewan, before November 15th, and have your books delivered early.

wise do. I look at myself, I was a Christian many years before I saw this matter of stewardship. In fact when I first went out in the ministry I preached that man did not have to set aside a certain portion for God but the time came when I was not happy until the Lord had His way in my laying aside my tithe for Him. Since then I am thankful that God has helped me make money a servant and friend instead of my being a slave and it being an enemy. And this came about through my reading and studying the lives and testimonies of others in regard to this truth. If some preacher had not written or preached on the subject I perhaps would still be sitting way back there, in my Christian life, where God received the leftovers and not His portion.

Such stewardship preaching will never find resentment in the congregation. No man objects to hearing about money if he knows that it is vital to his relationship with God. Everyone who is at all earnest will want to do God's will in his life, whether it be hearing the truth in this matter or any other. We must not regard our congregations as not being able to discern what has to do with their spiritual life and what has not. They know but we must get them to admit it.

The second important thing that has to do with effective budget contributions is a systematized financial set-up in the local congregation. We need system in financing as much, if not more, than in anything else. This became very real to me in my early ministry. One day, while many of the banks in Chicago were very shaky, I was speaking to the cashier of the only Northwest-side bank that kept its doors open during the awful onslaught of bank-closing in Chicago. Said he, “Do you know, pastor, that the poorest security a man can hold today is bonds issued by the church?” I certainly did not agree with him and I am sure no one here does. But it did send me home thinking, and it sent a challenge into my ministry that I feel even today. Thought I, “Why should the church have such a name in the world. Surely, it must have come from some place—there must be some reason for it.” At any rate it all made me resolve that, as far as it was humanly possible, in my ministry, I was going to see to it that every congregation I served would have a name in the community equal to any of the business enterprises.

But to get on—Our Synod has a splendid financial set-up. It is recognized as such wherever one goes. Its balanced budgets has caught the eye of all Lutheranism. Its Centennial Appeal has been heralded a success by all of protestantism. And why? Oh, many reasons, but one, she has system.

(To be continued)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in October, 1940

SOME THINGS WORTH KNOWING

The other day, in looking through our church library, I found that the delegate that represented our congregation at the Synodical Convention in June, had placed the Annual Report of the Synod at the disposal of the members of the congregation.

This set me to thinking. I thought of how fine it would be if at least each officer in every congregation would have a copy of this report. I thumbed the pages again and here are some of the things I found:

There are 9 departments in this report, each having a definite purpose:

Department 1 gives a bird's eye view of the officers of the Synod and of the Districts. This should be of vital interest to us all. Then too, here can be found the message of the president, the resolution of the church council, and the report of the general secretary. We should all know, for instance, that in 1939 there was an increase of 19,646 souls and 18,825 confirmed members in our synod, and that the total membership of souls was 548,023.

Department 2 is devoted to reports from the Department of Education. Through them we see that there are 3,772 students at our seminary and colleges and that there are over 17,000 Lutheran students being influenced by our Student Service Department.

Department 3 is given over to Home Missions. Did you know that in 1939 there were 519 congregations and 98 preaching places that received aid through our Home Missions? The combined membership of these congregations was over 47,000. These congregations were served by 202 pastors with the help of 14 students.

Department 4 presents the cause of Foreign Missions. How many of us realize facts like these? In 1938 only 2 missionaries were sent to foreign fields. None were sent in 1939 but this year there are 7 that have been or will be sent. Six missionaries died in 1939 and at least 1 in 1940. The total membership of the church on foreign fields is 30,877 — over 2,000 having been added in 1938, the latest report.

Department 5 is devoted to Charities. It is interesting to note that over \$12,000 was presented the homes of mercy through bequests. This might be a general reminder to many people to let the Lord in their wills. The report shows that there are 316 old people and 285 children provided for in the homes. This does not include all those individuals helped by our Church through the welfare societies, rescue homes etc.

Department 6 is given to Finances. If we want to find how the money is spent in our synod, here is an excellent chance. We are, each one, given the privilege of doing some consecrated giving to the work of our church in the raising of her \$1,005,000.00 budget. The Stewardship Secretary gives some good suggestions. Read all the reports in this section.

Department 7 is devoted to Publications. Every home in the synod should read the church papers. There is an increased circulation in almost every one of the periodicals. It is interesting to note that Augsburg Publishing House turned over \$16,836.72 in profits, in 1939, to the Church. Too, it is wonderful to see that over 18,000,000 pieces of Christian literature, music and art were distributed in 1931.

Department 8 gives the workings of the new Pension Plan which should be studied by every pastor and layman and which was accepted at the 1940 convention.

Department 9 tells of the extensive work of the Department of Elementary Christian Education, now the Department of Parish Education. We note that there were over

From Crichton, Sask.

On Sunday afternoon, September 15th, a large number of people gathered at South Immanuel Lutheran Church, south of Crichton, to hear Rev. Reuben Kron of Shaunavon give his splendid service in song, "The Way of Salvation," sponsored by the Luther League. After the service Luther leaguers served lunch in the basement of the church.

The L.D.R. of the South Immanuel Lutheran Church is composed of eight girls from four to fourteen years of age. Three ladies, Mrs. Earl Haney, Mrs. Julian Kopperud, and Mrs. Trygve Haakenson are the leaders. The group has now been active for over a year. The girls have been busy making baby jackets and booties for a rescue home; bed socks for the Old People's Home, and lately handkerchiefs to be sent to the Eskimos.

Beside learning to sew and knit, these girls also become much better acquainted with the work our church is doing through the Old People's Homes, the Rescue Homes, and missions in Alaska. Our experience makes us feel that there should be an L.D.R., no matter how small, in every congregation.

* * *

Do your children go to Sunday School? If not, why not provide a correspondence course for them? If interested in Lutheran Sunday School by mail, write to Concordia Lutheran Sunday School, 1033 Victoria Avenue, Regina, Sask., for full information.

Mrs. Harold Haakenson.

From Prince Albert, Sask.

On September 15th, Rev. Geo. Evenson, Dean of Saskatchewan Lutheran Bible Institute, formerly pastor at Moose Jaw, Sask., was guest speaker in the Prince Albert parish. He used as his text Col. 3:16, speaking on the truth and the power of the Word of God, and the necessity of having it dwelling in us. The following week he visited various calls in the circuit, conducting Young People's Rallies.

The Young People of Prince Albert Luther League gathered on Sept. 19th to enjoy an evening of recreation in God's great out-of-doors. The special feature of the evening was a weiner roast, followed by a Vesper Hour around the bonfire.

—Clara Haugen.

80,000 of the new granded system books sold in 1939, as compared with 18,000 of the old system. Over 29,000 copies of post-confirmation courses were sold. There are 97,431 subscriptions to our Sunday School papers.

The latter part of the Annual Report is given to the Districts, the Auxiliaries and the Contributions of Congregations to the Synodical budget.

The second part of the report contains the resolutions adopted by the convention, statistics and the clergy roster.

The above are just some of the facts that I noticed in hurriedly going through the Annual Report. There is a wealth of material that has not been touched upon. Perhaps in no other place can you find so much condensed material on the work of our church as in this report. Why not see to it that at least each officer of the congregation has a copy? The cost is only \$1.00 (paper bound) and \$1.50 (cloth bound) and you can order them from Augsburg Publishing House, 425 S. 4th Street, Minneapolis, Minn. Why not send them your order today?

—Mars A. Dale.

Not the Joneses, but Christ, must determine for the Christian when "enough's enough."

Dear Friends of Sask. Lutheran Bible Institute:-

It is of interest to the many friends to know something about the financial condition of the Bible School at Outlook.

We herewith give a summary of the financial report as presented at the Board meeting June 6th:

Receipts

Donations	\$1228.37
Board and room from students	1588.05

\$2816.42

Disbursements

Groceries	\$818.10
Fuel	466.86
Electricity	119.35
Salaries	669.50
Guest teachers traveling	168.55
Gestetner mimeograph & equipm.	80.40
Toward new well	125.37
Draying	48.50
Hardware	33.69
Deposit on new mattresses & covers	37.00
Incidentals	32.89

Total \$2600.31

Balance on hand June 6th	216.11
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\$2816.42

Audited by Rev. J. T. Dahle, June 6th, 1940.

The \$1228.37 represents 225 donations, some larger and some smaller. The private donations vary from 25c to \$25.00 and from societies the amounts were from \$1.00 to \$50.00. All donations, great or small are used in God's work. These many donations from the many friends made it possible for the School to carry on. We thank God for thus guiding the people to support this work. And we are thankful to all who helped teach; especially to Rev. Evenson who gave so much of his time to this work, and to his congregations who would permit him to do this.

Will you join us in prayer to God for rich blessings for our Bible Institute. Pray that the Lord may richly bless the teachers; that He fill them with His Spirit; that God send students this year; that the way may be opened for all who desire to attend. Pray that the funds needed, may be provided.

We are thankful to God for guiding it so Pastor Evenson could give full time to the School. We also realize that there will be greater obligations to meet; more funds will be needed. But let us all pray and work.

G. J. Ostrem, Treas.

Parents and Bible School.

Having graduated from high school, the children discuss with their parents what the next step shall be... Some of these children have caught a vision of life's highest purpose. They begin to talk to their parents about going to Bible School. Mother looks startled: "You are not going to some heathen land to be a missionary, are you?" Father asks, "What advantage is there in going to a school which does not fit you for any kind of occupation or profession?" With more or less limited means, they offer their child a college course, or music, or business... "But not a cent, if you go to Bible School!" College, business, music, may all lead to worthwhile professions if the life-structure is built on a foundation which cannot crumble. But when and how is that going to take place unless young people are encouraged to study the Word of God and find in it His plan and purpose for their life?

Is it because so many parents are taking the spiritual welfare of their children for granted that the majority of young people who desire to come to Bible School have no financial

O. A. VOLDENG

Photographer

Portraits and Amateur Finishing

PRINCE ALBERT, SASK.

THE Alberta Pastoral Retreat

On September 17—19 Camrose Lutheran College again most generously acted as the host to the following pastors: Iver Iversen, H. T. Egedahl, A. M. Vinge, S. J. Rude, A. K. Odland, A. H. Solheim, K. O. Kandall, J. B. Stolee, C. A. Bernhardson (A. S.), and C. S. Lystig. The theological students, Odland and Knudson, also attended part of the time.

Under the leadership of the speakers indicated, the program consisted of the following topics: "The Lutheran Congregation and Revival," Dr. Iver Iversen; "The Freedom of the Will," Dr. H. T. Egedahl; "The Pastor and His Spiritual Life," Rev. A. M. Vinge, and "Pastoral Meditations on John 15," by Rev. S. J. Rude.

The prepared papers as well as the informal discussions provoked by them were so satisfactory that it was unanimously agreed to arrange for another retreat next fall during the week preceding the opening of Camrose Lutheran College. It was also agreed to expand the group so as to include all members of the American Lutheran Conference located in Alberta. This again led to the decision of authorizing the Chairman to invite a guest speaker from the States.

To Camrose Lutheran College, headed by the always genial Mr. C. A. Ronning, we desire to express our sincere thanks. —L.

backing from home? Once we were thrilled when we received a letter from a girl who said, "I will not need to work for room and board. My father has promised to pay all expenses." Did that Father make a worthwhile investment of \$250.00? His daughter did not become a foreign missionary. She is at home, keeping house for her father; a radiant Christian, serving humbly in the Sunday School, gathering neighbors for fellowship around the Word in the home, and a faithful intercessor for the work of God's kingdom on earth.

... The appeal of our Lord Jesus comes to us through His Word, "Be ye also ready." Being ready for His return involves in the first place a right relationship to Him, which we need not be uncertain about. But it involves even more, for He has called us to be fruit-bearing branches in Himself. This requires a whole-hearted surrender of our life to Him. Then we will be ready to live a life of prayer which will result in blessings to the far corners of the world; ready to meet temptations in the strength of the Lord and be victorious; ready to serve our fellowmen in a spirit of unselfish love; ready to give a testimony of His saving love in the persuasive language of His Word which will cause some of them to turn and seek Him. In order to be thus "thoroughly prepared unto every good work" it is necessary to study the Word of God and permit it to have free course in our life.

May God give to the parents of our land a vision of "the one thing needful."

—E. C. in Bible Banner.

(Remember our Lutheran Bible Institutes at Camrose and at Outlook. Their charges are considerably lower than those of L. B. I. in Minneapolis. We hope that there are no Lutheran parents in Canada who are willing and able to send their children to other schools, but will not help them go to Bible School. —Ed.)

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofteld, Alta.

"Fifty Years of Witnessing in China"

By Missionary George Holm,
Supt. China Mission*"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." Psalm 115: 1.*

Fifty years ago our church people in this country were mostly poor immigrants trying to get settled in a new country. Many of the present prosperous communities were then in the process of being established. But the spiritual heritage nevertheless loomed large. Many churches and schools were being built.

At that time there was a great awakening of interest in Norway for doing mission work in the spiritually needy Chinese Empire. Several Norwegian missionary societies were being organized and missionaries were being sent out to China. This interest in foreign mission work also transplanted to our people in America.

The Rev. Daniel Nelson, Sr., felt so strongly the call from God to go as a missionary to China that he sold his farm and with his family left for China in the fall of 1890. No mission society or church organization backed him. About the same time Rev. S. A. Netland also went out. The year after the Rev. H. N. Ronning, Miss Thea Ronning, and Miss Hannah Rorem were called and sent out by the recently organized China Mission Society.

Our pioneer missionaries to China were led first to take up their residence in Hankow, Central China. After further investigations it was decided to take as our mission field several large districts in Northwestern Hupeh Province with the city of Fancheng as a center and a large part of the Southern Honan Province with Sinyang as a center.

In 1891 the Hauge Synod decided to begin its own mission work in China and several of the missionaries already in the field were transferred from the Mission Society to the Synod. In 1904 the China Mission Society was dissolved and its work and property in China were transferred to the United Lutheran Church.

Fifty years ago China was yet a largely closed country. The people were fanatically anti-foreign and sunk down in superstition and ignorance. To this must be added the fact of a trying climate and bad sanitary conditions. It was therefore extremely difficult for foreign missionaries to live and work in the interior of the country. Intensive political convulsions have also from time to time shaken the Chinese nation, such as the Boxer Rebellion in 1900; the Revolution of 1911 when the Manchu Imperial dynasty were overthrown and a republican form of government established, and the nationalistic uprising in 1926-28, making the work of the missionaries very difficult and dangerous. In addition China has at times been ravaged by civil wars, floods and famines; at other times large bandit armies have made life and property very insecure.

In 1912 the Norwegian Synod decided to begin mission work in China; by agreement with the United Church several districts in the Southeastern corner of Honan were occupied by this mission.

In the fall of 1913 the new Lutheran Theological Seminary was opened at Shekow, Hupeh, for the training of Chinese pastors. This institution is supported by several Lutheran mission societies.

When in 1917 the Hauge Synod, the Norwegian Synod, and the United Church united to form the Norwegian Lutheran Church of America their respective missions in China were also merged under the new name of Lutheran United Mission. A period of expansion seemed now to lie ahead of this larger mission organization.

In 1928 the relationship between the Mission and the Chinese congregations was clarified by the adoption of a new mission policy. A Chinese Synod was organized with full autonomy in its own affairs but otherwise co-operating with the Mission in extending the Kingdom of God among the people.

At the present time 13 main stations are being worked with resident foreign missionaries, covering a territory of some 15 countries with a population estimated about eight million people. There are some 8,000 Christians and 15 Chinese pastors. Two

hospitals are being maintained, and two middle schools for boys conducted. In Sinyang is located the Lena Dahl School for Girls built by the W.M.F. and in Fancheng we have the San Teh Bible School for girls. We have Bible Schools for men and women and the Union Theological Seminary at Shekow. With other Lutheran missions we are supporting the the Lutheran Board of Publication at Hankow. Due to the present war raging in China much of our educational work has been disrupted but the opportunities for medical and evangelistic work are greater than ever before.

As we look back upon these fifty years of mission work in China we can only say with the psalmist of old: "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy faithfulness' sake." In spite of many imperfections and lack of zeal on our part as a church God has condescended to use our Church and its messengers in China to further the cause of His Kingdom. Much money and many precious lives have been sacrificed on our mission field in China and we thank God for the results accomplished. But so much remains to be done out there; millions of precious souls are yet living in spiritual darkness and face a hopeless eternity. May the Lord help us as a Church to be fired with greater zeal in the future for the spreading of the Gospel message until all the people on our various mission fields shall have heard the Good News of Jesus and His salvation! The immediate future of the world may look dark and difficult but let us remember the exhortation spoken by our Lord in another dark period of the history of the human race: — "In your patience ye shall win your souls." (Luke 21: 19).

A Praying Folk

The church of today and tomorrow will become mighty only as we are a praying folk. This is the force that moves the heart of God. His infinitely tender spirit is responsive to the faintest whisper of the soul. How simple, yet how divinely potential, the act by which we lift up our eyes to the hill of the Lord whence cometh all our help! How are we to be respected according to rhetorical finish—mere symmetry and eloquence of a period. Prayer is not a rounded sentence — sentimental gush — that proves to be only a paltry appeal for earthly, selfish praise.

We are not delivering prayers; the truth is, our prayers are delivering us. God hears prayer, and that of the righteous man availeth much. What a wondrous inspiration! For the simple asking, and based on actual need, all the resources of an infinite world lie at our feet. God holds the wealth of the world in His hand only that He may lavish it upon a praying universe. The only limitation on prayer is that it should spring from some conscious want. To every child of grace the presence of prayer is his guarantee.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

If you could put a man on top, he could not stay there, for the top is a slippery place. It is only the man that works his way to the top that knows how to maintain his place.

The great thing in this world is not so much where we stand, as in what direction we are going.

Are you a mere space filler, or are you filling your place?

If you feel slighted in the church, say a prayer and get to work.

A passenger who became very impatient at the progress the train was making, hailed the conductor and made his complaint.

"Well," said the conductor, "if this train isn't going fast enough to suit you, you had better get out and walk."

"I certainly would," replied the passenger, "but the folks won't expect me until the train gets there."

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for apart from me ye can do nothing" (John 15:5).

Christians love the 15th chapter of John because there are so many marvelous truths in it. Again in this verse our Lord Jesus repeats the theme truth of the chapter, "I am the vine, ye are the branches." It is a blessed truth that one who is a child of God is a branch on the True Vine Jesus Christ.

But there are disturbing things in this chapter, too. In verse 2 our Master said that a branch bears fruit. Humbly the child of God dares to say that there are some fruits in his life.

Then Christ spoke of bearing more fruit. As there is growth in grace, there will be a corresponding increase in fruit-bearing.

And now He speaks of **much** fruit. He does not say that His followers ought to or should bear much fruit. It would not be so bad if He only challenged us to bear much fruit.

But it is disturbing that He quietly and definitely declares that His followers **do** bear much fruit. For when one is forced to the conviction that there is not much fruit in his life, then must he not ask, "Am I a branch on the vine?"

* * *

International YPLL Convention in Canada Postponed

"We recommend that because of the uncertainties resulting from the present war conditions, and because of the Centennial in 1943, the plan to hold an International YPLL Convention in Canada be postponed and placed under consideration for 1945.

"Further, we recommend that the 1941 convention be held in Billings, Montana."

The above resolutions were adopted at the Wednesday forenoon session of the annual meeting of the Board of the International YPLL in Minneapolis, September 24—26. Perhaps it was a bit ironical that your editor was secretary of the committee which considered the convention question and brought in the above recommendations. It was with mixed feelings that I read the resolution to the Board. It is with mixed feelings that I write this article.

On the one hand is the feeling of keen disappointment at the postponement of the plan to hold the International convention in Moose Jaw in 1941.

On the other hand is the realization that the Board acted fairly and prayerfully in the matter. I am possessed of this conviction because I was at the meeting. Our district president, Pastor A. M. Vinge, found that he could not possibly secure his passport in time to make the trip. Because of this situation, he "ordered" me as vice-president to fulfill the duties of my office, namely, to serve in the place of the president when the latter is unable to act. In view of the particular interest of our district Luther League in the decisions of this meeting, some of my plans were changed to enable me to attend it.

Why was our convention postponed? Not because our Canadian leaguers are less interested in it. Not because the city of Moose Jaw is less able now to handle such a convention. Not because we no longer need the blessings that come to such a youth gathering.

Nor was it postponed because the Board has lost interest in our Canadian Luther League and no longer has our welfare at heart. It was postponed because it was the deliberate and considered judgment of the majority of the members of the Board that under present conditions it would be impossible to hold a good convention in Canada, for the simple reason that there would be only a trickle of visitors from the United States.

Unfortunately for the arguments of your representative, this judg-

ment was based on facts. Arguments could not change the fact that our Executive Secretary, Dr. N. M. Ylvisaker, was almost refused reentry into the States after his trip to Moose Jaw in May; nor the fact that our general president, Pastor Oscar C. Hanson, saw persons detained at the border; nor the fact that the president of the North Dakota district Luther League has a friend who made a week-end trip into Canada and was detained for three weeks; nor the fact that the residents of the home city of the president of the North Pacific district Luther League have lost all interest in traveling to Canada.

The probability that there would be a repetition of such unpleasant experiences if the 1941 convention were held in Canada was another factor adverse to us. The Board felt that the Luther League organization should avoid the inevitable criticism that would be directed at it by those whose trip was rudely spoiled by such troubles at the line.

These are the facts. By them I have been forced to the reluctant conviction that the action of the Board was the proper one to take. After all, we would be disappointed if the International convention were no more than one of our district conventions. Through this convention we want to become acquainted with fellow-leaguers from all parts of our church. This aim could not be accomplished if only a handful of visitors came. It is better that we wait four years and have a convention worthy of the International organization.

In deciding on the site for the 1941 convention, the Board was influenced by the desire to make it possible for as many Canadian Leaguers as possible to attend. Billings is a city about the size of Moose Jaw.

June 25—29 were chosen as the convention dates.

The decision has been made. Now let's hope, and plan, and pray that our dream of an International YPLL Convention in Canada will become an actuality in 1945.

* * *

Random Notes

Editor Lystig is successful in his campaign to secure news items of interest from various congregations in our district. Thus far Luther League news is scarce. Surely it can not be that there is no news to report. Are there any new leagues in the district? What are the old leagues doing?

* * *

The Bible Institute hereby publicly acknowledges an anonymous gift of \$21.00, and expresses its thanks to the donor. The letter was postmarked Saskatoon, Sept. 25.

* * *

In this issue (if editor Lystig has room for it) is an article announcing the establishment of a book store at the Saskatchewan Lutheran Bible Institute. If you want to save money, and to give some one else the pleasure of getting your books and Sunday school supplies through customs, patronize this store.

* * *

Circuit presidents, you will receive soon, if you have not already done so, a copy of the Agenda for the International Board meeting, September 24—26, as well as minutes of the meeting. To a large extent, it rests on your shoulders to get the recommendations and decisions of this meeting put into practice in the leagues of your circuit. By studying the Agenda, you will discover how much our Luther League work includes.

* * *

Heavenly father give me strength
This day's work to do:
Let me serve my fellow men
Let me love them too
Let my lips no evil speak
Keep my heart from guile
Let me scatter hope and cheer
With a sunny smile.